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## Generational analysis: theoretical and methodological components

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Different theoretical approaches in the study of the concept of “generation” at different stages of research have been represented in the article. Comparative-historical method allowed to find out how the concept evolved, and to invest some content at different stages of social development in it. Understanding the generation of a multi-valued category, which requires a multi-disciplinary approach, we came to the conclusion that it did not come immediately, and only socio-cultural approach allows us to consider the concept of generation interesting plan. The definition of generation has been clarified by the author on the basis of theoretical analysis. It should be noted that the term “generation” is used in various embodiments, the system has a character that can be analyzed in the study of intergenerational interactions.

**Keywords:** generation broadcasting values; interdisciplinary; types and methods of generational studies; ethics; research results; experience; which is broadcasted through the family

## Аналіз поколінь: теоретичні та методологічні компоненти

С.М. Каланова<sup>2</sup>

У статті представлено різні теоретичні підходи до вивчення поняття «покоління» на різних етапах дослідження. Порівняльно-історичний метод дозволив з'ясувати, як ця концепція розвивалася, інвестовано деякий зміст на різних етапах суспільного розвитку в ньому. Розуміння покоління багатозначної категорії, яка вимагає міждисциплінарного підходу, прийшов не відразу, а тільки соціально-культурний підхід дозволяє розглядати концепцію створення цікавого плану. Автор на основі теоретичного аналізу уточнює покоління чіткості. Слід зазначити, що термін «покоління» використовується в різних варіантах здійснення, система має символ, який може бути проаналізований при дослідженні взаємодій між поколіннями.

**Ключові слова:** цінності мовлення покоління; міждисциплінарними; види і методи досліджень; покоління етики; результати досліджень; досвід транслюється через сім'ю

## Анализ поколений: теоретические и методологические компоненты

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В статье представлены различные теоретические подходы в изучении понятия «поколения» на разных этапах исследования. Сравнительно-исторический метод позволил выяснить, как эта концепция развивалась, инвестировано некоторое содержание на разных этапах общественного развития в нем. Понимание поколения многозначной категории, которая требует междисциплинарного подхода, он пришел не сразу, а только социально-культурный подход позволяет рассматривать концепцию генерации интересного плана. Автор на основе теоретического анализа уточняет поколения четкости. Следует отметить, что термин «поколение» используется в различных вариантах осуществления, система имеет символ, который может быть проанализирован при исследовании взаимодействий между поколениями.

**Ключевые слова:** ценности вещания поколения; междисциплинарными; виды и методы исследований; поколений этики; результаты исследований; опыт транслируется через семью

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**Introduction.** Sociologists use generations to understand the generic concept, which allows analyzing the features of generational communities, as well as symbolic community of contemporaries, who survive together some significant events. Sociologists have identified a number of research tactics which differ not only methodically, but also by the focus of research interest.

Uzbekistan conducted a sociological study which proved that moral values are assimilated during childhood, through the translation of social experience in the home and are developed in every person throughout his life under the influence of society. Uzbek has basic moral qualities of the person such as patriotism, love for the motherland, a good knowledge of the history of their people and respect for national traditions.

The issue of change and the conflict of generations, and intergenerational translation in status positions, values and life experience have always attracted the attention not only of sociologists, but also a wide range of representatives of socio-humanitarian knowledge. Indeed, the relevance of these timeless issues, the status of any social system is defined by a set of losses and achievements of past and present generations, "operability" retransmission mechanisms from generation to generation the accumulated material and spiritual heritage.

In the twentieth century the problem of generational relations, succession and conflicts in the interaction of the "fathers" and "children" was only worsened due to a sharp acceleration in the rhythm of social change, the diversification of potential of social identity of the individual options in a plural world. Generation are beginning to act as a stable social structures, to bridge between the individual and various social communities, helping people to find themselves through generational relatedness. Such trends are clearly traceable at all "levels" of generalizations, starting from statistically significant difference of various ages representatives' value orientations (mass surveys allow you to see generational structure of society, the distinctive features of each generation, the relationship between different generations, those reasons, etc.) and ending mundane conversations about what causes generational misunderstanding of parents and children.

**Interdisciplinary "generation" concept.** Etymologically, the term "generation" refers both to the common Aryan root "gan" which means "to produce offspring" [1.2004. №10], the Latin word "generation" means "offspring" [2, p.100] and the Russian term "tribe" within the meaning of branching kind, steps in pedigree [3, p.277, 540]. This concept is interdisciplinary as different sciences fill it with different content according to their own research agendas. For example, anthropologists and lawyers inherent biological and genetic understanding of the generation as a link in the chain of descent from a common ancestor, and intergenerational relations as relations between parents and children, ancestors and descendants [5, M., 1999]. In Western social philosophy of the XIX century, three generations of interpretation were developed - positivist-naturalist (both spatial and chronological community), romantic-humanitarian (ideological and spiritual community), and the historical-political

(temporarily dominant community). Historical and cultural approach defines a generation as a group of people united by an active participation in specific historical events that have common spiritual and moral ideals, and are holders of a certain type of subculture, i.e. this concept is more symbolic than a chronological sense, highly conditional, non-strict chronological, descriptive characteristics - in the same value it is used by philologists, journalists and writers. [2, p.100]

Social psychologists see in a generation "bunch" of age groups of people, character formation which occurs under the influence of certain important events, the overall social experience that defines the similarity of some of their personal intellectual values and moral principles of the "way of life of man - is the story of the formation and development of personality in a particular society, a contemporary of a certain age and a certain peer-generation" [6, p.67]. Probably, the most long-standing is the ethnographic tradition of generational analysis, although ethnographers usually operate with quite ambiguous concept age group and are interested in, first of all, those rites and rituals in which society captures the transition of an individual from one (both natural and biological and social) status to another. The founder of this approach is considered to be A. van Gennep, who was the first person, who had carried out a structural analysis of the generations, had highlighted the stages of their life path and denoted their socio-structural, cultural and symbolic differences [7, 11 p.8]. In the second half of the twentieth century P. Gulliver tried to organize a system of age categories in ethnography (concepts, through which the company refers to the stage of human social life path), distinguishing between the cultural and normative (age level), socio-structural (age class) and functional-organizational (age group) aspects of age relations [8, pp.69-73].

In ordinary consciousness and sociological research, generation is traditionally understood from the socio-demographic side as a co-existing and replicating one of the other age groups (children, youth, adults, elderly), the difference between which is a definite and specific for most of the quantitative measurement (e.g., is the average age difference between parents and children in a given historical period). The demographics fixed difference between the concepts "generation" and "cohort": a cohort is a set of people who were at the same time during a specific demographic event; If such event as the birth of acts over a calendar period, the cohort generation gets the name; as well as when next-generation classification is formed - real (set of peers), the hypothetical (set of contemporaries), zero (set of couples), the first (set of offspring of couples), the second (set of grandchildren), the third (set of great-grandchildren). [2]

Thus, it is obvious that the "generation" is a very important, which enables to highlight different aspects of the age structure and the history of society. It coexist simultaneously in many independent values, genealogically descent from a common ancestor, age peer group homogeneity (when it comes to real generation or age cohort), and conditional, symbolic unity (generation of revolution, war, lost, etc.). Then we face nominal group,

released on the basis of certain typological characteristics of its members (community social conditions of formation and life experiences, tasks and implemented social roles, the dominant age of social and psychological traits, etc.) [9 №3].

With such a broad interpretation of the concept and the allocation of generation, based on various typologies syndromes, social scientists have the opportunity to speak about generations of elites (cultural, economic, political), generations of mass as a product of “big” institutions, “registered” generations - “witnesses” of large-scale fractures disruption of routine maintenance and reproduction of the social order mechanisms [8, p.68]. In sociological studies concept of cohorts and generations was developed and it is a demographic definition of a particular age group, accurately localized by year of birth, and a cultural and socio-historical specificity of the age group is a clear demographic boundary [9. 2002. №5.]. Quite rarely in some publications the term “generations” is a full synonym of the term “generation” [10, p.247] and therefore it is also different from the concept of cohort. In the first case we are talking about well-localized in time and space age layer, which have similar social characteristics and role functions; in the second, the researcher has artificially formed it on the basis of occurrence in the same calendar period of significant social events community.

In a broad sense, the generation acts as a generic term which allows to analyze the features of generational communities (the quantitative parameters of the age and the amount of statistically significant distribution of socio-demographic indicators); in the narrow sense it is a symbolic community of contemporaries, who survived together during some significant events which therefore have such common characteristics as identity, normative and moral perception. The similarity of personal characteristics is the result of the possession of a similar social experience and the event identity (sense of belonging to a particular generation due to the sense of the similarity of the perception of the social world is more important than any quantitative indicators). Symbolic concept generation, full of “subjectivity” content (taking into account not only the general chronology of the life as community norms, values and behavioral strategies) are operated by, for example, representatives and followers of the Chicago school of sociology [6, pp.75-79].

**History and types of generational analysis.** Talking apparently about the historical formation of generational analysis, it is necessary to point out that it was Herodotus who had firstly spoken about the generation as a historical and demographic community. The scientific justification of the theory of generations was given only in the XIX century, defined by their quantitative and qualitative characteristics, and the problem of biological and social principles in the historical rhythm of generational change had been set [12. №2.]. In the late XIX - early XX century generational problems developed within the framework of opposition of positivist and naturalistic and romantic and humanitarian approaches: the first insisted on a space-chronological and structural certainty of generations, appealing to the statistical calculations,

data of medicine, psychology, genetics and historiography; the second emphasized the inner, spiritual unity of generations.

The founders of the positivism direction are August Comte and JS Mill, who spoke about generational change as the most important dynamics rooted in history [6, pp.16-17; 17]. Comte saw the natural law in the change of generations, due to limitations of human life, but for him, generation had a socio-historical character and the subject of theoretical analysis was family's genealogical context. Comte was the first who put forward the idea of intergenerational relationships and the dynamics of the pace of social progress: the increase of life expectancy and slow renewal of generations leads to inertia and the dominance of conservatism; reduction of life and quick change of generations does not allow stabilizing the innovation and violating public order.

Mill also considered change of generations and their mutual influence being one of the most important factors of social evolution, highlighting the unity of generations of “public opinion” as key features, due not only to the unity of time and circumstances, but also the interests and feelings of the dominant social class.

Spencer saw natural pattern that supports the existence of the human race in the change of generations, but the relationship of generations is considered to be a historical phenomenon, which develops together with the social systems: in ancient society the problem of intergenerational relations existed primarily within the family, it is absorbed in the modern society and is related to large social groups, which differ not only by age but also by their functions in society. A peculiar result of positivist generational analysis was the work “Social generation” by F.Mentri: he compared the relationship of generations in the animal world and human society, distinguished between biological and socio-cultural inheritance and allocated intelligent, family and social generation as an object of scientific analysis. In contrast to the positivists, the German romantics and their followers saw in a generation subjective which is historically due to the spiritual and symbolic community [13, p.21]. Dilthey defined a generation, on the one hand, as the time interval of about thirty years, on the other, as people of a child and youth community, as well as major events that determine the vision of reality throughout life and therefore generate a single type of perception and personality. Dilthey believed that the generation of peculiar inner spiritual solidarity, unity of experience in the ethical and social services, creates a world which is the main link that transferred hereditarily to a new generation [14. 2006. №2.].

According to H. Ortega i Gasset, generation acts as the subject of history, true political ideas of their time were: “change of life attitude, is decisive in history, appear in the form of generation to generation - it is not a handful of individuals, and not just weight: It's like would be a new integral social body, and having its elected a minority, and their crowd, abandoned the orbit of existence with a certain life path ... its members come into the world with some typical features, giving them a common physiognomy that distinguishes them from the

previous generation. Within this identity may remain individuals who hold a variety of settings. Each generation is a kind of life the height from which a certain way perceived to exist "[15, p.143]. Generation activity period is about thirty years and it is divided into two periods: first, the new generation is spreading their ideas and inclinations, than they are approved and become dominant. Thus, as the basic features of generation are unity age (peers is set) and the overall living space [15. pp.261-262]. K. Mannheim, who tried to combine biology and positivist-romantic-historical approaches, identified such basic generation characteristics as certain "position" (temporal dimension), specific "relationship" and the famous "unity" (historical and cultural space). He suggested three generations which are describing the objectives as status of age, determined by inclusion in the biological rhythm of life and death; a sociologically significant reality, based on a common historical and social destiny; as a spiritual community, unity of values and ideals, involving awareness of individuals to belong to the same generation. [16. M., 2000]. The first phase of the life cycle of generation is youth, when under the influence of external events and the environment a certain picture of the world is formed by an individual. It is refracted through some subsequent experiences. The second and main stage is "political life", which lasts about thirty years: the first fifteen years the political generation get adulthood, struggling for power with the previous generation. The following fifteen years it is in power and struggles with the younger generation, which is trying to displace the older one. Thus, the change of generations is a universal process, based on the biological rhythm of human life and the socio-cultural process [2.p.100].

According to Mead, specifics of the process of transmission of culture within the family and intergenerational relationships form a certain type of culture [17, pp.348, 359-360]. In post figurative (primitive archaic) societies cultural pattern forms are present. Children learn primarily from their ancestors; co-figurative in (industrial) societies coexisting and conflicting cultural models of old and new generations (children and adults learn from their

peers); prefigurative in (modern) society, the younger generation work is preceded by an established pattern and adults teach their children. Herbert Marcuse became the ideologist of the theory of the conflict of generations, considering it as the natural law which rooted the anthropological structure of human needs and provided a revolutionary impact on society. A similar opinion was held by L. Feuer, who appealed to Freud in order to justify the reasons for all the age-old rivalry between the generations' conflict of fathers and sons («Oedipus complex») [17, p.26]. In general, in Uzbekistan at the beginning of the twentieth century positivist-naturalistic version of generational analysis was formed and became the dominant, the role of generational change in the mechanism of social evolution was emphasized, the differences between generational communities were described, aiming at the quantitative determination of the value of generations. Among domestic sociologists certain distribution received P.A.Sorokin's position, who considered that it was necessary to study the interaction of problems and continuity of generations, singled in the social structure of the "closed" generational groups (by age and social features) and open generational association (on the basis of voluntary cooperation). He was the first who outlined the problem of heterogeneity of generational communities and named the age diversity of society as one of the natural bases of social stratification and mobility, defining the different types of thinking and behavior.

Mobile generation children differ from their parents, and this provides the possibility of a higher or lower social place. For example, an ordinary worker or a farmer's son can't get scientific or political career, at the same time educated families can engage them into entrepreneurship. It can also happen in the normal conditions when children, which are involved into labor migration processes, lose their previous social positions. For example: in 2015 under the theme "Generations exchange socio cultural inheritance as a factor in the formation of values" the survey was taken. 306 adult respondent from Tashkent city and 4 regions of the country at the age of 16-30 participated in the event.

Table 1. What actions can the youth hurt the older generation? (You can define up to 3)

	Arrogance and boasting	Desire to find easy ways wealth	Inattentiveness to national and religious traditions and values	Ignoring the values of mutual contact	Put parents into unpleasant situation	No pay attention to read books, be the educated and skilled	No answer
Qashqadaryo	24	20	22	12	11	5	0
Bukhara	25	36	27	22	14	9	0
Tashkent	19	42	31	21	19	16	6
Fergana	32	29	9	12	6	6	1
Khorezm	18	38	8	15	12	12	0
Total	118	165	97	82	62	48	7
Total share	38,6%	53,9%	31,7%	26,8%	20,3%	15,7%	2,3%

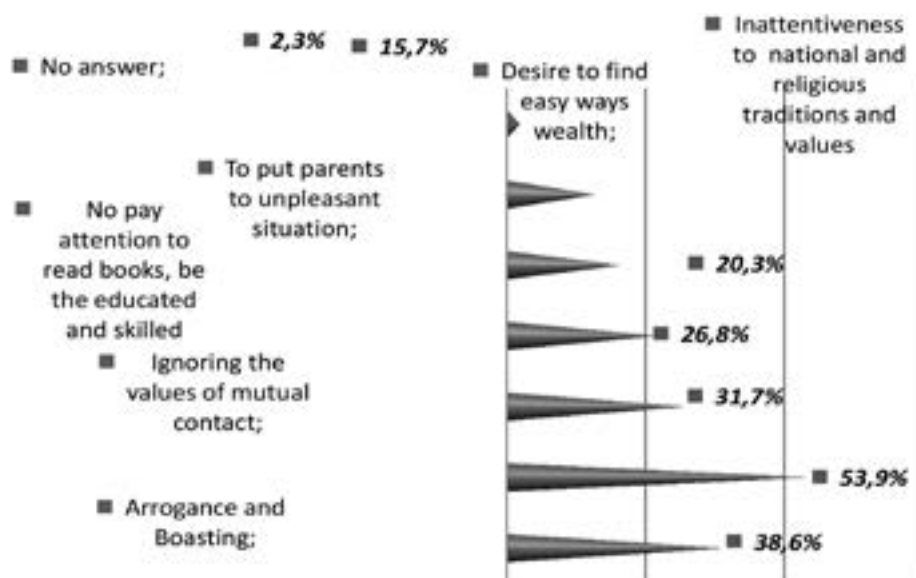


Figure 1. What actions of the Youth can hurt the older generation? (You can define up to 3 ).

Table 2. Show activity of your parent's work.

	Qashqadaryo	Bukhara	Tashkent	Fergana	Khorezm	Total	Total share
Entrepreneurship (manufacture)	4	11	21	4	9	49	16%
Trade	11	9	6	9	11	46	15%
Teacher	15	11	17	13	11	67	21,9%
Doctor	7	2	7	4	4	24	7,8%
Military man	2	0	4	2	0	8	2,6%
Transport clerk	4	8	2	1	4	19	6,2%
Artist	1	0	0	0	4	5	1,6%
Sportsman	2	0	0	0	0	2	0,6%
Farmer	5	7	3	3	1	19	6,2%
Cattle-breeder	3	0	0	3	2	8	2,6%
No answer	6	13	10	19	11	59	19%

According to the table, majority of respondents' parents work as teachers - 21.9%. They are followed by the children, whose parents are engaged into the entrepreneurial activity - 16%, and children from trade families consisted 15% of the respondents. 7,8% of respondents said that they are from doctor family, 6,2% of respondents said their parents work in the sphere of transport and agriculture, 2,6% of respondents' parents are military and the same percentage of parents are engaged in cattle-breeder, 1,6% of respondents are from artists family, 2 respondents noted they are from sports family. 19% of respondents didn't answer this question.

According to the American sociologist J.Urri, modern society's "mobility" in different social situations and their social effects acts as the most important category [8,p.3]. However, the mobile social expression (mark), social relations, "objects beyond the man"-machinery, technology, texts, images and the influence of the physical environment are allied to change. It should be noted that O.Toffler's abovementioned conclusions of the futur-

ologists are worth attention, and that is due to the social and technological changes, it accelerated to influence thinking and mindset of modern times' generation.

Thus, the subject of generational analysis - "age groups as agents of social change, including intellectual and organizational alternatives that they oppose existing ideologies, values and life styles, their sources of opposition within the existing society and the development of relations between these and other agents of social change within their age layer "[14.2006. №2]. Today, the most widely used is sociological research, which provides a systematic, structural and functional type of generational analysis, focuses on the role of generations in the social system and breaking up into three directions: vertical analysis of society, where the object of study are the contemporaries; diagonal - peers (for some time studied a cohort of persons of the same age); horizontal - the same age (a group of people, who were born in the same period of time, is studied). The structural-functional approach is implemented in different ways [6, p.47]: the



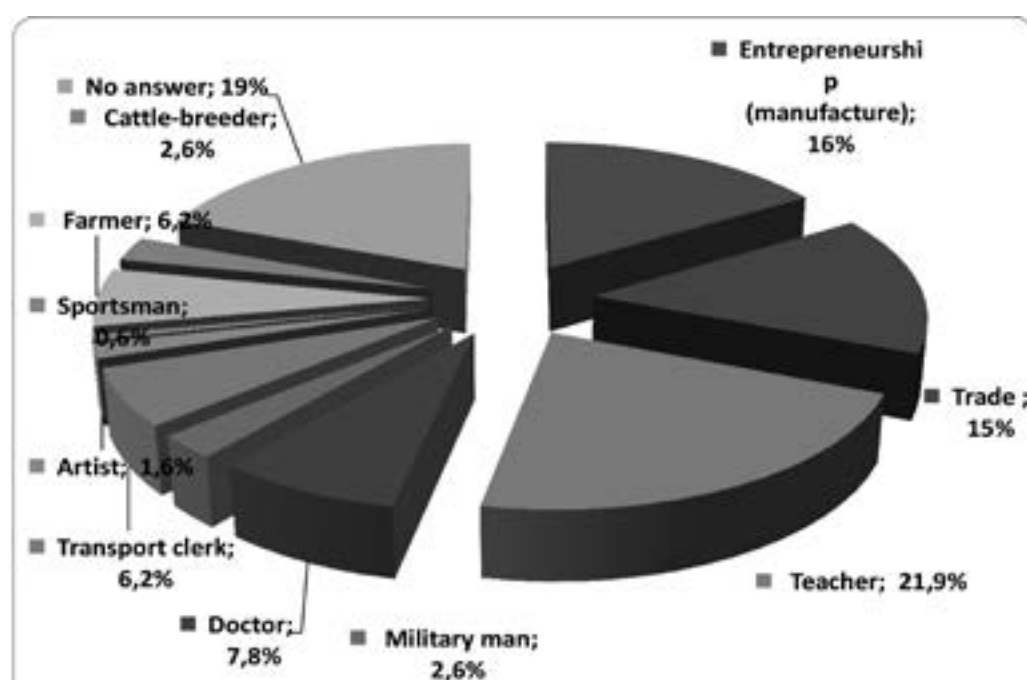


Figure 2. Show activity of your parent's work.

status and role analysis; in a formalized modeling generational interaction; in the longitudinal method, which allows to trace the variation of the inclusion of certain generations in public life through repeated surveys of the same individuals; lasting in / cohort / genealogical and ontogenetic (individual changes during maturation and aging are examined) analysis.

Methods of generational analysis. Within each of the approaches of generational analysis which were mentioned above, its methodological framework is used, the specifics of which depends on the tasks faced by researchers. So, within a systemic, structural-functional approach, sociologists tend to generalizations, which enable to characterize the situation in general and patterns of interaction between generations in different countries or regions of the same country in particular, so studies usually have large-scale cross-cultural or repeated character.

The results of mass surveys have shown that three generations stand out quite clearly in the structure of modern society - the younger, a parent or older [20, 2002, №1]. The least homogeneous in their value orientations appeared to be a parental generation, which, moreover, cannot be described as traditional, with an outdated system of values, based on the collective consciousness. Of course, this heterogeneity is relative, and it is possible to talk about it only in comparative context with the older and younger generations: generational community identification of "parents" is determined by similar social characteristics, grafted socialist system, despite the ambiguity of perception and interpretation of a number of different values. The younger generation was more categorical in their judgments and more value-cohesive than their parents.

In general, the so-called "hard" quantitative methodology is based on the structural-functional version of generational analysis, and it uses massive statistical tech-

niques (questionnaire, formalized interviews, etc.). The life of individuals is considered here as a manifestation of supra-individual, objective generational characteristics, and the individual is just as a representative of the social and generational type. Statistical generalizations allow us to see the problem of interaction between generational structures, social institutions and organizations, but the focus of research attention are subjective, personally meaningful aspects of the actual practice of intra- and intergenerational relationships, unity of objective and subjective social-age experiences, significant generational phenomenon with no mass distribution, etc. Everything that can be the subject of sociological analysis is seen in the framework of the qualitative approach.

This search strategy involves researchers' appeal to the personal daily experience of human interaction with the representatives of their own and other generations, interpretation of informational stories about his own life in the context of local forms of generational coexistence, analysis formulation (not statistically significant), generalizations and "translating" them into scientific language terms in order to construct "mini-theories" of each generation mechanisms of functioning in a given socio-cultural context. In other words, qualitative methods allow analyzing individual and collective daily generational activity.

In the arsenal of the qualitative approach a number of study tactics has been identified. They differ not only methodically but also by the focus of research interest: the subject of case studies can be a socio-psychological and value-motivational characteristics of individual representatives of a particular generation, allowing to see the overall lasting norms and values, the structure of generational roles. The ethnographic study is aimed to the description of the everyday practice of generational community in terms of its culture (norms, values, language

patterns, etc.); tactics “grounded theory” helps constructing an explanatory model of generational identification, etc. These exemplary embodiments of the qualitative approach are used as a frequently and justifiably additional, illustrative in representative mass surveys. However, in recent years, qualitative techniques are increasingly becoming a major and independent tool of generational analysis. For example, V.V. Semenova analyzed images of generations as lexical forms of cultural self-presentation by asking the respondents an open question, “How could you briefly describe the people of this generation?” and encoded the resulting unstructured textual material [11, p.87]. Coding in this case did not consist the identification of the most frequently mentioned characteristics. Building of a verbal generation of images is made by combining the individual words and phrases that carry a similar symbolic value. Probably the best and the most “effective” tactics of qualitative research in the framework of generational analysis is the biographical method, as its biographical characteristics (way of life, values, and behavioral patterns) form the specificity of each particular generation. And if one considers biography as a socio-symptomatic and socio-typical, based on their analysis, it can highlight the distinctive features of different generations within the same socio-cultural context, reconstruct the family strategy for several generations, study forms of generational interaction, mechanisms of

intergenerational transmission of social capital, the causes of intergenerational conflicts, etc. For example, within the life stories of only two women - mother and daughter, the generational gap in gender roles vision can be shown [1. №10]; biographical interviews with representatives of the generation have allowed defining its boundaries and characterizing the identity [16. М., 2000.]. The comparison of sets of biographical stories has formed the basis of the formation of change pattern in the value of different generations’ mood of Uzbek society in the last decade of the twentieth century. [22. №9], etc. The question of respect for women and their honor has become to be very update in Uzbekistan. Today women work in all aspects of community life. A lot of women can be seen in the different activities of public affairs. A number of questions are devoted directly to women’s career in correlation with such terms as family and community leadership. “The issue of women’s career in your country?” 24.5% of respondents to this question about women’s career demand to know the answer, but traditional values must not be forgotten, while 20.9% of the respondents would like to know the right attitude to this question. 6.5% of respondent think that women’s career will bring a lot of incomprehension. 1.3% of respondent thinks that career is only for men, while for 3.6% of respondents it was difficult to answer. 43.2% of respondents did not answer this question in total.

Table 3. Your relation to the issue of women’s career?

	I demand to know and the right attitude to it	I know career of women as claim of time but it must not be forgotten the values	Women’s career will bring a lot of incomprehension	To make career only for men	Difficult to answer	No answer
Bukhara	44	56	3	4	12	40
Qashqadaryo	20	44	7	6	3	68
Tashkent	38	49	4	12	6	40
Fergana	82	39	4	6	8	35
Khorezm	41	42	7	4	9	71
Total	225	230	25	32	38	254
Total share	28	28,6	3,1	4	4,7	31,6

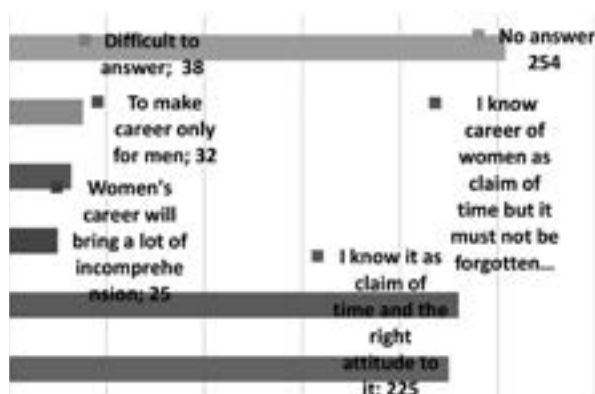


Figure 3.

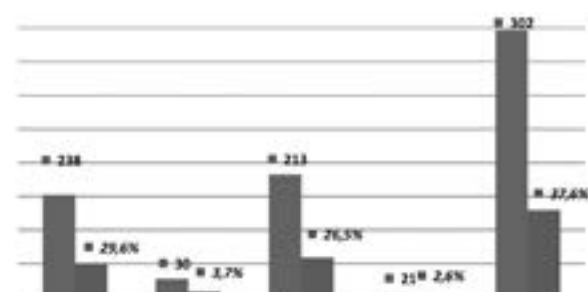


Table 4. Leading women in family relations?

With emphasis on aspects of the married women, which is most suitable for them? That was 26.5% of respondents, depending on the desire to love and show that, while only 29.6% of respondents responded that according to the parents' choice of responses. 3.7% of the respondents answered that competition in family exists. 21 (2.6%) of the respondents answered that marriage is based on the mutual cooperation. 37.6% of respondents asked this question back.

The biographical method, which provided "generic" indicators, needs methodically competent work of researchers at the stage of creating a toolkit of information gathering (usually we are talking about Haidee's biographical or narrative interviews), and at the stage of processing of the unstructured data (for example, you must enter a unique, treated criteria of intergenerational comparison, which may be the vital score achievements and prospects, educational and professional level, the social context of life, generational identity, lexical structure generational identity, etc.). Thus, the biographical data allow to "fill in" explanatory models of mass surveys, showing the real, everyday life and practice, articulated by the people themselves in dominant generational identity.

The results of sociological research in Uzbekistan: In the light of the objectives of the State Program "Year of a healthy child" in Uzbekistan, main policy directions in this sphere are: raise of a healthy child as a product of a healthy and happy family, the formation of a family environment of love and mutual respect, high ethical and moral values, provision of material support in the formation of a young family, providing them with legal and social protection, creation of conditions for the formation of a healthy and strong family. In this regard, the organization of monitoring and sociological study of stable spiritual and moral orientations of the Uzbek family is very actual, such family factors as the development of traditional social institutions, as well as the place and role of the national spiritual and moral values in its consolidation and influence on the younger generation.

Considering all the above-mentioned in Uzbekistan, the sociological research was conducted in order to understand the main purpose of inter-generational approach to the concept of morality. The study was conducted in 2014 on the territory of all regions of Uzbekistan, in Tashkent, the Republic of Karakalpakstan, Andijan, Bukhara, Jizzakh, Qashqadaryo, Navoi, Namangan, Samarkand, Surkhondaryo, Syrdarya, Tashkent, Fergana, Khorezm region.

The total number of respondents was 1,100 people, including city inhabitants - 586 people (53.2%) and 515 (46.8%) in rural areas. Ethnic composition is Uzbeks - 68.3%, Russian - 4.3%, Tatars - 3.1%, Turkmen - 4.6%, Kazakhs - 4.1%, other nationalities - 0.3%. Age-sex structure: male - 53.9%, women - 46.1% of respondents, aged 16-20 years - 14.1%, 21-24 years - 14.7%, 25-29 years - 11.2%, 30-39 years - 18.5%, 40-49 years - 17.6%, 50-59 years - 12.7%, 60 years and older - 11.2%. Level of education: incompleting secondary education - 12.7%, the total average - 28.2%, secondary vocational - 42.7%, incomplete higher - 2.9%, the highest - 11.4%, hold a de-

gree - 2.1%. Employment respondents: working - 48.8%, students, university students - 17.7%, housewives - 13.3%, occupied by a child care - 4.2%, the unemployed - 6.7%, the disabled, pensioners - 7.0%. Marital status: married (married) - 63.3%, unmarried (unmarried) - 20.6%, divorced - 6.0%, widowed - 10.1%. Income of respondents: very good - 9.2%, good - 61.0%, satisfactory - 20.7%, bad - 5.2%, very poor - 3.9%. Representativeness (reliability) of studies provided by scientists is based on the choice of respondents, which corresponds to the socio - demographic structure of the country's population and the survey areas. Analysis of the results of this case study was carried out on the basis of the results of previous phase's research, held in 1999-2013 years.

An objective and logic of research, its every step is characterized by the increasing complexity of the tasks, the scope and improvement of the methodological techniques and solved tasks. Morality is internal (spiritual) value that determines the actions and aspirations of the human way of thinking, worldview in general. The survey analysis has showed that Uzbeks consider basic moral qualities such as the person patriotism, love for the country (49.9%), good knowledge of the history of its people (45%), respect for national traditions (42.6%). Important categories of morality, according to respondents, are honesty (34.9%), developed sense of national pride and identity (23.2%), the purity of the soul (23.2%), modesty (19%), industry (13.5 %), religious and national tolerance (12.5%), negative attitude towards religious extremism (7.3%).

As it can be seen from the table, respondents from rural areas believe that the main moral qualities of man are the national values, such as good knowledge of the history of their people, respect for national traditions, ethnic and religious tolerance. While the respondents, who live in the city, believe that the important human moral values are patriotism, love of country, national identity and modesty. It should be noted that the views of men and women about moral values coincide.

There is a difference in the views of representatives of different nationalities. So, for the majority of the representatives of Uzbek nationality, the fundamental moral values are patriotism, love for the motherland, a good knowledge of the history of their people, respect for national traditions. The Slavs allocate the purity of the soul, hard work.

All the above-mentioned qualities respondents have analyzed in terms of importance in the upbringing of a harmoniously developed personality. Thus, more than half of the respondents indicated that the focus of the process of the education of harmonious personality should be given to the formation of hard work in children. 46.9% of respondents believe that the emphasis in education should be done in the study, 45.1% - in obedience to parents, 39.6% of respondents noted the importance of the formation of the Uzbek morality in children. It should be noted that an essential value of moral education of the respondents is believe to be honesty, patriotism, love for the motherland, self-independence, kindness and humbleness.



Table 5. Answers to the question: “What do you think, what qualities define human morality?” (In%)

Types of family	City	Village	Men	Women	Uzbeks	Central Asian nations	Slavians	Other nations
Good knowledge of the history of his people	42,5	47,4	43,7	46,5	47,4	43,3	38,3	34,2
Respect for national traditions	40,6	44,5	44,5	43,8	46,9	32,3	19,1	41,4
Patriotism, love of the motherland	52,6	47,4	47,4	49,7	53,3	42,9	34	45,9
Development of a sense of national pride	23,7	22,7	22,7	23,5	23,1	25,4	21,3	20,7
Possession of national and religious tolerance	11,7	13,4	13,4	12,2	12,6	14,3	12,8	9
Negative attitude towards extremists	8,5	6,2	6,2	7,5	7	7,9	4,3	9
Purity of soul	23,1	23,2	23,2	24,9	23	18,5	29,8	29,7
Modesty	20,1	18	18	17,6	16,3	23,3	21,3	28,8
Diligence	13,5	13,6	13,6	11,4	11,8	17,5	23,4	14,4

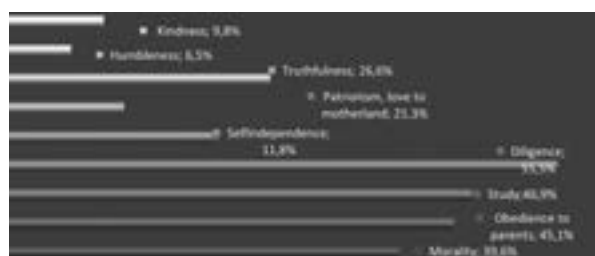


Figure 4. Performance evaluation of priority the formation of moral values in the education of children (in%)

Moral values are absorbed in childhood, through the translation of social experience in home and are developed in every person throughout his life under the influence of society. The great importance is given to the Uzbek moral education of children - 92.9%. Thus, we can conclude that Uzbeks educate their children in the spirit of high moral principles and formation of moral qualities.

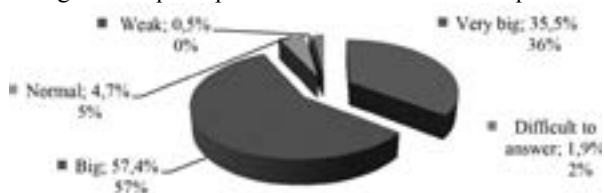


Figure 5. Indicators of self-attention to the moral education of children (in%)

Regionally, there are some differences. Thus, respondents from rural areas estimated the level of attention to the formation of moral values in their children as fairly high. While urban residents assess their own contribution to the moral education of children as very high. Higher education was considered to be important by the women (39.1%) compared to men (32.4%).

The majority of respondents from Uzbek families pay attention to the formation of the integrity of children, truthfulness, and hard work. Among the significant basic moral values, which the interviewed parents are trying to teach their children, humility, respect for elders and obedience to parents were also marked. Respondents, who live in rural areas, are trying to pay priority attention to the moral education of respect for elders, patriotism and love for the country. City inhabitants also try to teach such qualities as honesty, truthfulness, humility, hard work, and respect for elders, patriotism, and love for the motherland. There is a convergence of views in the assessment of the children moral qualities' formation importance by both men and women. In conclusion, it should be noted that the “generation” disambiguation enables to highlight the different aspects of the society as within it a plurality of distinct values coexist (genealogy, age, uniformity, commonality of social conditions of formation, etc.). The generation of sociological studies is traditionally considered in the socio-demographic key. However, due to the broad interpretation of the concept of generations and its allocation on the basis of different

typological syndromes, sociologists have the opportunity to study the generation from cultural, economic or political point of view, to consider it as a product of social institutions, or to explore the influence of historical development on it.

In Uzbekistan, sociologists inherent the positivist-naturalistic approach in the implementation of generational analysis, they focus on the role of the generational change in the mechanism of social evolution and they

focus on the generational differences between communities and quantify the value of generations. In the course of sociological research, conducted in this country, it has been found that the population is paying close attention to the transition of moral values from generation to generation.

Among significant basic moral values that parents try to teach their children, the following have been identified: respect for elders and obedience to parents.

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